

Contents

<i>List of Tables</i>	ix
<i>Abbreviations</i>	x
Introduction	1
PART I: TELEOLOGY AS A CRITICAL EXPLANATORY FRAMEWORK	
1 Historical Background to the Interpretation of Aristotle's Teleology	15
1.1 Greek, Arabic, and Latin commentary	16
1.2 Scholasticism and the scientific revolution	23
1.3 Natural theology and the critique of teleology	30
1.4 Theophrastus and teleological aporiai	35
2 Preliminary Study of Aristotle's Causes	40
2.1 Responsibility, blame, and cause	40
2.2 The four kinds of causes	42
2.3 Knowledge, demonstration, and causal explanation	49
2.4 Demonstration through 'the cause for the sake of which'	52
2.5 Temporal priority	56
2.6 Integrating causal explanations	56
2.7 Explanatory and non-explanatory causes	59
3 Teleological Notions	64
3.1 The cause for the sake of which	64
3.2 Nothing in vain	80
3.3 End, limit, and the complete	82
3.4 Function, activity, and the thing in a state of completion	85
3.5 Axiological terminology: the good, fine, etc.	90
4 Teleological Dialectic	94
4.1 Luck (Empedocles)	95
4.2 Necessity and Spontaneity (Democritus)	104
4.3 Intelligence (Anaxagoras and Diogenes of Apollonia)	112
4.4 God (Xenophon, Socrates)	115
4.5 Form (Plato)	118

PART II: TELEOLOGICAL EXPLANATIONS IN
NATURAL SCIENCE

5 Teleology and Elements	131
5.1 Natural change and motion	132
5.2 Celestial elemental locomotion	136
5.3 Terrestrial elemental locomotion	140
5.4 Elemental transmutation	145
5.5 Meteorology	149
6 Teleology and Organisms i: General Principles	159
6.1 Reasoning from phenomenal effects to explanatory causes	160
6.2 Genetic order and explanatory order	165
6.3 Survival and reproduction as the basis of explanation in the life sciences	171
6.4 The insufficiency of necessity alone to account for living natures	178
6.5 Mechanism, reduction, and heuristic	182
7 Teleology and Organisms ii: Specific Explanations	188
7.1 Normal Cases	188
7.2 Abnormal cases	198
7.3 Animal behavior	204
8 Teleology and Humans	211
8.1 Deliberation, intention, art, and science	212
8.2 Ultimate ends of humans	217
8.3 Different ends of humans and other organisms	222
8.4 The use of other living things as instruments	229
8.5 Social organisms and organizations	237
9 Teleology and the Cosmos	247
9.1 The primary cause of natural motion	248
9.2 The most general teleological explanation of motion	253
9.3 No 'teleological' proof for the existence of god in Aristotle	258
9.4 Locomotion as the paradigm of change for the sake of something	263
9.5 A final aporia: how does the good exist in the universe?	271
10 Conclusion	287
<i>Bibliography</i>	295
<i>Index of Texts and Commentaries</i>	311
<i>Index of Names</i>	321
<i>Index of Subjects</i>	325